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The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized to receive subscriptions for THE LIBERATOR.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the acts of the paper, viz.:—FRANCIS JACKSON, ELIAS GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

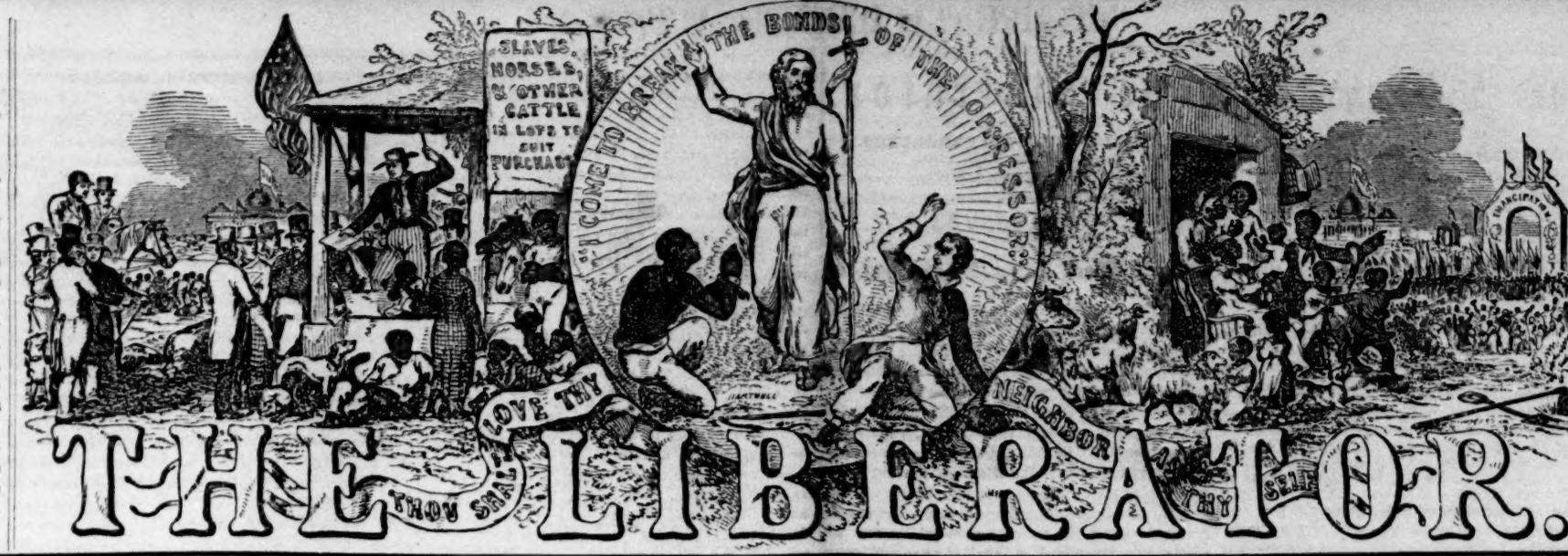
Our Country is the World, our Countrymen are all Mankind.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our Fathers, in FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

—WILLIAM ELLERY CHANNING.



VOL. XXVII. NO. 30.

BOSTON, FRIDAY, JULY 24, 1857.

WHOLE NUMBER, 1385.

REFUGE OF OPPRESSION.

THE ABSURDITIES AND INSANITIES OF SOUTH CAROLINA.

In the Charleston (S. C.) *Mercy* of July 8th is an account of the celebration of Independence Day by Rec. Company No. 4, Lower Battalion, 15th Regt. of S. C. M.^Y. From the boastful and brutal, and laboring every farm, ruined, and wastes where

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The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JULY 24, 1857.

CELEBRATION

OF

British West India Emancipation.

it made upon the public generally. They say, to be sure, that he 'lugged in the slavery question.' This is an absurd charge. That question needs no lugging nor boasting, but comes in of itself on all such occasions. No orator on that day, fresh from the study of the lives and deeds of such men as Washington, Jefferson and Franklin, who abhorred slavery from the depths of their hearts, and whose revolutionary history was a bold protest against all injustice and oppression, can avoid the application of the truths of the Declaration of Independence to the great existing wrong and shame of the country.

The Boston Board of Aldermen, however, refused to thank Mr. Alger for his oration, or print it. This they could do, without thought that would put a final period to the orator's glowing sentences, and forever repress his honest thought. The oration will be printed, however, and we apprehend will find readers, the solemn and sapient protest of the Aldermen to the contrary notwithstanding. And he will receive such a vote of thanks from the people as will astound the frightened aldermen of Boston.

However, we presume the Fourth of July orator in Boston must understand that he is not to utter his own free declaration of sentiments, but must square his opinions with those of the City Fathers. It might be well for the latter to put into their invitations the condition, that the orator is to utter *their* views, and not his own. A Fourth of July orator with a gag in his mouth would be an interesting spectacle.—*Salem Observer.*

AN ALDERMANIC BLUNDER.

We took occasion yesterday briefly, but most decidedly, to express our condemnation of the action of the Board of Aldermen in refusing to tender to Mr. Alger the customary and complimentary vote of thanks for his 4th of July oration. The Aldermen evidently imagined that they were of some importance, and that if they officially snubbed and insulted their own invited orator, the effect would be tremendous! These gentlemen made a serious mistake. The only effect which their little, passionate exhibition will have, will be, to prevent any of those Aldermen who took part in this act of snobishness, from ever serving the city again in an Aldermanic capacity. Did they, when they invited Mr. Alger to deliver the oration, suppose or suggest that he should trim his expressions to suit them or any particular class of men? Do they imagine that it is any business of theirs what sentiments a 4th of July orator may choose to avow? If orations are to be written or delivered under censorship of Boston, then let it be so understood, and our word for it, there will then be neither audience to listen, nor critics to notice the performance.

Did these impulsive and sensitive Aldermen imagine that they were in any way or in any sense responsible for the opinions of the orator? They assume altogether too much. By passing a vote of thanks to Mr. Alger, they no more endorse or signify their approbation of his views, than the citizens do by paying their taxes to defray the expenses of the celebration. It is not the moment of the Aldermen to sit in judgment on the oration, than it is that of the humblest citizen. Therefore, we say that the action of the Aldermen was as silly as it was impulsive and fumbling. We should like to have any one of these dignitaries, who thus showed their own incapacity to appreciate truths spoken in a manly way, attempt to refute by fair argument a single one of Mr. Alger's positions, or contradict one of his facts, or demonstrate that his rebukes were too severe, or his warnings unnecessary. We challenge these squeamish Aldermen to do it, and if they do not wish to be convicted of the meanest partizanship or the silliest old fogeyism, they will accept the challenge, and try it on.

We assert without fear of contradiction, and upon a careful re-reading of the oration, that Mr. Alger stated no fact that is not capable of demonstration; no proposition that is not true, administered no rebuke that was not richly deserved, and if this is so, who the man that will blame him, a New England man, for speaking boldly and eloquently the truths which New England loves to hear on Independence Day?—*Bee, 8th July.*

MR. ALGER'S REJOINDER.

Rev. Wm. R. Alger has written a bold and pithy reply to the parties that have so recklessly and literally abused his late 4th of July oration and himself. His letter, while it is keen and scathing in its language, in no wise lessens him in patriotic estimation; but his plain, unadmitting, straightforward answer to the various charges of abuse that have been bestowed upon him at once attests to his course the great mass of unprincipled mind. The clique of wire-pulling politicians at the head of the city government of Boston have got to learn, it would seem, that they cannot dictate the popular sentiment of Massachusetts, and bring every man down to their standard by placing their language in the mouths of honest, outspoken men; and we rather think the recoil of their own rancor in this instance will serve them in future as a lesson which they will not soon forget.—Charlestown Advertiser.

WHAT THE DRED SCOTT CASE DECIDED, AND WHAT IT DID NOT DECIDE.

The Boston *Law Reporter* for June contains a very able and thorough review of the Dred Scott 'Decision,' which will enable the reader to know what the Supreme Court has decided in that important case far more readily and clearly than he can learn from the official report itself. In fact, the review has done just what the reporter, Mr. Howard, in long and confused head-notes attempted, but failed to accomplish.

Those, also, who desire to understand, not merely the points which the so-called decision really decided, but what it did not decide, will do well to consult the *Law Reporter's* article, the authorship of which is ascribed to Horace Gray, Jr., and John Lowell, two well known legal gentlemen of Boston. The result of their investigation of the decision is briefly stated, as follows:—

'First.—As to the question, "Can a negro be a citizen of the United States?" It has been commonly supposed that the Court decided this question in the negative. This is a mistake. From the form in which it was presented, it was very doubtful whether it was before the Court for a decision. Four of the nine judges thought that it was; these were the Chief Justice, and Justices Wayne and Daniel, who answer the question in the negative, and Justice Curtis, who answers it in the affirmative. Of the judges who give no opinion on the point, one (Judge McLean) declares that if he answered the question at all, it would be in the affirmative; Judge Catron, when Chief Justice of the Supreme Court of Tennessee, gave an opinion directly involving an affirmative answer to the question; the other three judges give no clue to their opinions. On this question, then, the Court stands thus: three in the affirmative, three negative, and three silent.'

'Secondly.—Was the Missouri Compromise constitutional? It is a perfectly well-settled principle of the Supreme Court, and that has been often laid down from its bench, that no part of the opinion of the Court is to be regarded as of authority as a precedent which was not necessary to the determination of the question before it. Any thing beyond this is merely the expression of the individual opinion of the judge; and it has been well said, that "if general dicta are to be considered as establishing the law, nothing is yet settled or can long be settled." Bearing this in mind, let us look at the facts of the case. Scott was a slave in Missouri; was taken by his master to Illinois, and thence into a territory of the United States where slavery was prohibited by the Missouri Compromise; and thence back to Missouri. The opinion of the Court is placed upon the ground that the laws of Missouri are to decide whether Scott is or is not a slave, now that he has returned thither. "If this be so, what matters it whether the compromise was valid or invalid? In other words, whether Scott was free when in Illinois, or in the territory, or whether he continued to be a slave all the time?" And if the Court goes out of its way to give an opinion on this point, could a plainer instance be found of an opinion on a point not necessary to the determination of the rights of the parties?

'The Court, then, has not decided that the Missouri Compromise was unconstitutional.'

'Thirdly.—This case is often spoken of as deciding that a master may take his slave to a free State, and there hold him as a slave. This is a simple mistake; there is no such point decided. But,

'Fourthly.—The doctrine is here established, that a slave be taken by his master to a free State, and does not there claim his liberty, but consents to return with his master to a slave State, he may be held as a slave there, if the highest court of that State considers him still to be a slave. In other

words, the Dred Scott case does not decide that a negro is a slave in a free State because he was a slave in the State from which he was brought; nor, that a slave carried from a slave to a free State, and brought back is free because he might have claimed his freedom in the free State; nor that he is necessarily a slave after his return: but leaves his freedom or slavery to be settled by the laws of the slave State to which he returned with his master.'

HARVARD TRIENNIAL.

The Triennial Festival of the Alumni of Harvard was celebrated on Thursday, last week, with the most brilliant and elegant protocol.

The Diner was in all respects a fitting sequel to the banquet of the morning. Hon. Robert C. Winthrop presided in a felicitous manner. The speakers were President Walker of the University, Gov. Gardner, the venerable ex-President Quincy, Lord Napier, the British Ambassador, President Charles King of Columbia College, Edward Everett, Rev. Dr. Eliot of M. Ch. Josiah Quincy, the historian Motley, the poet Holmes, Rev. Dr. Osgood of N. Y., Josiah Quincy Jr., Prof. Felton, and Mr. Probyn, a graduate of Cambridge, England.

The following sentiment having been given—

Josiah Quincy, the honored ex-president, the liberal Benefactor, the accomplished statesman, and best friend of Harvard University, whose privilege it is, when he is not yet dimmed, nor his natural force abated, to see his children's children honored at the same table with himself. The assembled Alumni of Harvard rise up to offer him the homage of their grateful veneration and affection, and to invoke upon him remaining years the choicest blessings of Heaven.

Mr. Quincy, on rising to respond, was received with prolonged cheering.

MR. QUINCY'S SPEECH.

Mr. President.—I AM utterly unprepared for this reception. It was unexpected. I had hoped to have escaped the responsibility of replying to such a call, from your friendship if not from your kindness. (Laughter.) After a certain age, sir, although the silver chord of life is not loosed, it is yet enervated and weakened, and more frail by attrition; and although the golden bowl not broken, it has lost its brightness and its value; and although the wheel at the cistern moves still, it moves heavily and slowly, and creaks and trembles on its pivot. Then, also, 'the grasshopper is a burden,' and all other desires, the desire of distinction, of display, of human applause, fails. Then, sir, as the classics might have told you,

*salve genitrix matrem satis equum, ne
Pecus ad extreimum addentes, et si ducat.'*

I know well, sir, that there is abroad in the world a reason for what are called 'reminiscences'; there is a disposition among men to pick up what Time has thrown away (laughter), to remember what he has forgotten, and to make much of what he thinks very little (renewed laughter); and I suppose some of my very good friends by making this call upon me expected to get upon the floor an individual who had nothing else but reminiscences. (Laughter and applause.) Well, sir, it is very true that at a certain age the human mind is nothing more than a *hortus succus* of reminiscences; but then, sir, these reminiscences come to the mind by a course of nature; they rise up by a sort of natural affinity, and cannot be a matter of choice; they arise from the circumstances by which we are surrounded.

Therefore, sir, although a thousand reminiscences throng into my mind, I will mention only one or two; and although they are personal, I trust you will pardon me for introducing them here; for these reminiscences are like straws upon the surface of the troubled sea—they are inestimable, not from their value, but because they are only upon the surface, (laughter and applause.) Sir, I cannot forget—it is possible for me to forget that 60 years ago it was my lot to deliver in this very place on this very day, the Anniversary Oration of the Phi Beta Kappa. To be sure, sir, it was not such an oration as we have heard to-day, in which a man learning science and genius, whose life has been dedicated solely and faithfully to literary labor, with large experience of the world, has spread before us a literary banquet, where nothing was wanting, nothing more could be desired.

Refresments will not be provided, as heretofore. The pic-nic method will be adopted, instead, each family taking with them what food may be deemed necessary.

Should the weather be stormy, a suitable hall will be provided for the occasion.

Wm. Lloyd Garrison and Thomas W. Higginson will be present, and with the Hopedale speakers and others, will address the meeting.

COME ONE, COME ALL, and join the swelling cry that shall break the chains of the millions of victims of American despotism.—*No UNION WITH SLAVEHOLDERS!*

In behalf of the Committee of Arrangements, WM. S. HAYWOOD, Chairman. Hopedale, Milford, July 15, 1857.

but the moment any one at the North ventures to exercise similar freedom of speech, then it is a 'treasonable' act, which ought to excite universal indignation and horror! We submit to Northern freemen, whether they do not owe it to their self-respect, their manhood, their natural and constitutional rights, to say nothing of their moral obligations and duties, to vindicate their equality in this respect; and whether they can do this in a more telling manner than by signing the Call and attending the Convention referred to above.

Personally, we go far beyond the language of the Call. We go not merely for an inquiry into the practicality and expediency of dissolving the Union, but for ascertaining the necessity and duty of such a measure. We have examined the question thoroughly, in all its bearings, whether political or religious, economical or financial, peaceful or warlike,—whether relating to the emancipation of those in bondage, or to the liberties of the people of the North, and we are, and have long been, ready for prompt and decisive action. We know under what exigencies and in the midst of what temptations the Union was formed; what regard for concord, what disregard of principle, was evinced in its formation; what a selfish rivalry for supremacy prevailed between the commercial interests of the East and the slaveholding purposes of the South, which at last terminated in an iniquitous compromise, whereby both parts of the country were reconciled. 'I found,' said LUTHER MARTIN, one of the delegates from Maryland to the Convention that formed the Constitution of the United States—'I found the Eastern States, notwithstanding their aversion to slavery, (?) were very willing to indulge the Southern States at least with a temporary liberty to prosecute the slave trade, provided the Southern States would in their turn gratify them, by laying no restriction on navigation acts. In the New York Convention, held with reference to the adoption of the U. S. Constitution, ALEXANDER HAMILTON said—'I found the Eastern States, notwithstanding their aversion to slavery, (?) were very willing to indulge the Southern States at least with a temporary liberty to prosecute the slave trade, provided the Southern States would in their turn gratify them, by laying no restriction on navigation acts.'

THE pic-nic plan will be followed as heretofore, persons taking their own provisions with them; but refreshments will be for sale at the Grove, as usual. A strong array of able and eloquent speakers may be expected on the occasion. Particulars hereafter. In behalf of the Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.

ROBERT F. WALLACE, Rec. Sec.

WEST INDIA EMANCIPATION.

FIRST OF AUGUST AT HOPEDALE.

The approaching Anniversary of West India Emancipation—an event whereby 800,000 chattels were elevated to the position, dignity and rights of FREE MEN,—will be appropriately commemorated, under the auspices of

THE HOPEDALE COMMUNITY,

in the pleasant Grove, a short distance south of the Hopedale Village; and the friends of liberty of all classes are earnestly invited to be present, and participate in the exercises of the occasion. Let there be a grand rally of all those who have the hearts to rejoice in one of the noblest events that brighten the page of History, and who are desirous of being found on the side of God and the Right, in the mighty contest, now nearing its crisis, going on for the redemption of three and half millions of slaves in our own guilty land. Let all who will, friend or foe to the Anti-Slavery cause, come, and we will ensure them a free platform and a stirring time. We shall hope for a large delegation from each and all the neighboring towns, and from a distance.

Refreshments will not be provided, as heretofore. The pic-nic method will be adopted, instead, each family taking with them what food may be deemed necessary.

Should the weather be stormy, a suitable hall will be provided for the occasion.

Wm. Lloyd Garrison and Thomas W. Higginson will be present, and with the Hopedale speakers and others, will address the meeting.

COME ONE, COME ALL, and join the swelling cry that shall break the chains of the millions of victims of American despotism.—*No UNION WITH SLAVEHOLDERS!*

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DISSOLUTION OF THE UNION—CONVENTION OF THE FREE STATES.

Below, we give an important Circular just issued by a sub-committee of the State Disunion Convention, held at Worcester last January; appended to which is a Call for a Convention of ALL THE FREE STATES, to be held at a central point in October next, 'to consider the practicality, probability and expediency of A SEPARATION BETWEEN THE FREE AND SLAVE STATES.' This will be sent to some of the most reliable friends of impartial freedom, in various parts of the North, for their consideration—no doubt whatever being entertained that they will take a lively interest in the measure proposed, and will exert themselves to procure as many signatures to the Call as practicable, in accordance with the request contained in the Circular.

It will be seen that the Call is so worded that no one signing it will thereby commit himself in favor of Disunion; its object being to convene a mass meeting of such of the people of the Free States as sympathize with the oppressed, declare their purpose to be true to the cause of freedom, and are convinced that it is impossible to unite hostile interests and institutions under any form of government—a mass meeting of the best heads and hearts to be found at the North, for the purpose of examining the structure of the American Union, its legitimate and inevitable results, its past history and present condition, its future bearings upon the liberties of the world, and determining what is the wisest and safest course to be pursued in regard to it.

Under these circumstances, therefore, it is apparent that no Anti-Slavery man or woman will object to signing the Call,—the Convention being one of inquiry and deliberation, and such action as, after the fullest discussion, a majority of its members shall deem it proper to recommend.

The South has blustered and threatened long enough in regard to a dissolution of the Union,—thereby knowing that she could readily bring the North to terms, and triumphantly accomplish her nefarious purposes. It is time for the North to intimate to the South, in a manner that cannot be mistaken, that the day has gone by for any further bullying of this kind; that the Union is, at best, only a means, not an end; that she accepts the doctrine of the Decree of the Supreme Being for his assistance, as the God of freedom, who could not but approve our efforts to preserve the rights which he has thus imparted to his creatures.

And I am young that the Democrats called for a convention in which to rock the Free State, and to

have the right to secede, is a bold step. I am fully aware that the South has risen up in rebellion, and that ye receive not of her plagues, is the command of the God of the oppressed. There must be no delay. Our guilt cannot be denied. In the language of WILLIAM ELLERY CHANNING:—The Free States are the *guardians and essential supports of slavery*. We are the *judges and constables of the institution*. . . . On this subject, our fathers, in framing the Constitution, SWERVED FROM THE RIGHT. We, their children, at the end of half a century, see the path of duty more clearly than they, and MUST WALK IN IT. No blessings of the Union can be a compensation for taking part in the enslaving of our fellow-creatures. To this conviction, the Free States are tending. And to this conviction they must speedily come, or the power of *freedom* will be lost forever, and their damnation made sure.

Now, that such a Union is stained with blood, and organically iniquitous, is as certain as that robbery and murder are crimes; that it cannot be supported without personal guilt, to a fearful extent, is equally clear; that it ought never to have been formed with such flagrant stipulations, no matter what might have been the consequences, and therefore ought not to be continued a single hour longer, is as undeniable as any self-evident moral proposition. Pollution covers the garments, blood stains the hands of every man who swears to uphold it. No other language so forcibly describes it as that used by the prophet of old, and which is to be reiterated to the end—it is 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.' Without it, where would be the power of the South, or the security of the slaveholder? If the Canadian line were brought down side by side with the border slave States—if the North were a free and independent republic, how would it be possible for the South to keep her slaves in bondage? 'To the non-slaveholding States particularly,' (says the Mayville [Tennessee] *Intelligencer*), 'we are indebted for a PERMANENT SAFEGUARD AGAINST INSURRECTION.' Says Mr. Underwood, of Kentucky, 'The dissolution of the Union is the dissolution of slavery. If the Union were dissolved into two parts, the slaves would cross the line, and then turn round and curse his master from the other shore.' Says Mr. Arnold, of Tennessee—'What has the South to rely on, if the Union were dissolved? Were they to cut loose from the North, and their master to follow them?'

This is Southern testimony, which could be quoted to any extent. Listen to what is confessed, on the part of eminent men at the North! Says the Hon. HORACE MAN:—'An escaped slave could not recover before the adoption of the Constitution. The power to seize escaping slaves was one of the motives for adopting it.' Hon. JOSHUA R. GIDDINGS says:—'We are bound to permit the master to take him wherever he finds him. We must not secrete him against his master; nor are we to rescue him from his master's custody after he shall have taken him. . . . The master has the same constitutional right to pursue and capture his slave in a free State, that he possesses to pursue and capture his horse or mule.' By what code of morality, then, do Mr. GIDDINGS and Mr. MANN justify themselves in swearing to support such a Constitution? Taking them at their word—taking the fact as it is—what are they, with all the people of the North, but the accomplices of the slave-hunter?

Expostulating with the South for threatening to dissolve the Union, Mr. MANN says, in case of secession—the Mississippi and Ohio rivers, where they border upon free States, will be alive as shoals of porpoises. Remember, there is no Constitution of the United States now! That you have broken. The free States are, therefore, absolved from all obligation to surrender fugitives. Thousands and tens of thousands can escape even while you are dining. What facilities for escape, too, will the ocean present! To guard twenty-five hundred miles of coast is impossible. Under such circumstances, slavery would melt away upon your borders like an iceberg in the tropics. The day for the power and triumph of those who are abolitionists will have arrived.'

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POETRY.

For the Liberator.

THE BLESSING CHRIST BROUGHT.
God's Moral Representative, his Christ,
Brought one best cure for human misery;
That boon, that cure, was Love. Love, filial love
To God, our Father; love, a brother's love,
To all who bear the human frame; kind love
To every creature breathing; and love, too,
For God's green earth, our home, and its gay garb,
Trees, plants, sweet flowers; love for the blue sea,
And the heaven's lofty dome, o'erspanning all.
Nor all in vain brought Christ this gift to man;
For love, the conqueror, wielding Truth's bright
sword.

Shall slay Hatred and Sin, who long have mocked
At the vain phantom-scorge of slavish Fear.
Their mission, then performed, shall pale-eyed Sorrow,
And her meek daughter Pity, both expire,
And earth, set free from Sin and Woe, shall join
With the exultant heavens to celebrate
Love's never-ending union with his first,
His long-lost, heavenly bride, immortal Joy.
Tenterden, (Eng.) JANE ASHBY.

For the Liberator.

BONNET—THOMAS CHATTERTON.
This is the crown, then, of the poet's life,
You say? 'To die, unwept of any, save
The miserable taxed,—the wretched slave
Society, that cursed him while alive.'

But now doth well that from her glutinous hive
She must disgorge the wherewithal to pave
A sullen path down to the poet's grave:
'Tis to be 'a hero in the strife'!

Nature hath shaped it very luckily,
That in the nostrils of the biped, man;

Decaying matter speaks quite audibly;

Else we might sometimes check the pious plan,
Which yields the dead up to their kindred dust;
Yet 'tis most foul to bury, 'cause we must.'

The Liberator.

BORODINO, (N. Y.) July 10, 1857.

FRIEND GARRISON:
In THE LIBERATOR of March 6th, there is a brief statement of 'the plan and operations of New York Central College.' That you may know yet more of the principle by which President Calkins deems it policy to be guided, I submit the following production for your consideration. Mr. Calkins would not allow it to be delivered at their last Commencement, because it was too plain in its denunciation of the Church, and it might also be considered by many who would hear it as an argument in favor of Universalism.

CULTURE A DUTY.

We admire the old Jewish allegory of the creation, which represents all things as being created complete in themselves, and very good; yet as a whole, incomplete without man, the noblest embodiment of a divine idea. How can we be fully impressed with the dignity and nobility of man—or ourselves? The human body is the most perfect among all the myriads of physical organizations. The mind is beyond comparison with all the universal mind. This mind, this body, this manhood, is ours; ours to enjoy, and ours to improve. The obligation to improve the faculties which are given us is as solemn and binding as the Giver is supreme.

The duty of culture arises immediately from the relations we sustain to our Creator. All the faculties, affections, and sentiments are but faint reflections of the same attributes, perfect in the divine mind. Without culture, these remain hidden, as the unsought diamond in its native earth. As art moulds gross matter into forms of use and beauty, so culture takes the rough exterior from the undeveloped soul, and leaves it a reflection of the image of its Creator.

How can the child fulfil his parental obligations? Can he give money as an equivalent for tender care and ceaseless vigils, for the anxious gaze that watched his infant breath, and the anguish of heart lest his tender feet should tread the rough paths of sin? No; it were a mockery to offer it. When he can realize that the care bestowed and the good done were only 'talents lent' to aid in completing his character and manhood, will then he feel the strongest obligation to which she submitted us when on her previous visit, had some personal experience of her sentiments, which left a disagreeable remembrance with me. Nevertheless, I felt it keenly when the papers of the morning contained a notice that the gallery would be appropriated exclusively to colored people!'

Many good men say, 'Keep quiet'; yet I find that every statistical article showing the evils of slavery is read, and is effective on the right side. The Argus collects what it can in reference to the anti-slavery prospects of Missouri. This carries the war into the enemy's country, and completely disarms him. The Benton papers in St. Louis are doing good.

Yours, very truly,

COLORED COLORPHOBIA.

THE SAILE SWAN. At Smith & Nixon's Hall, last evening, our concertgoers were only moderately represented, to hear the Saile Swan; but the majority of those present seemed highly pleased with her singing. She, of course, is not a poetic-looking creature, nor can theocular sense be gratified at the same time with the auricular; as she is a large, fleshly black woman—a genuine type of many female domestics we have seen the South. In her manners, she is very unassuming, and in her deportment, quiet and undemonstrative. Her voice peculiarities, and her extraordinary command, without such volume, and in its natural key, approaches nearer a mezzo soprano than any thing else; although she sings in baritone, alto and tenor at will.

Her ballads were very sweetly sung; her clear and flexible organ enabling her to give them with effect and precision. 'Robt. Adair,' 'Comin' thro' the Rye,' 'Home, Sweet Home,' and others, were greatly applauded. Her cavatina from 'Ernani' was the most artistic thing she did, and indicated latent capacities, which, if she could be properly educated, would be extraordinary. In this song she manifested a perfect baritone—such as we have never heard from any other woman—and in the second part resumed her middle soprano; showing by contrast the greatness of her vocal scope.—*Ciacconia Daily Times.*

By the following extract from a letter, the uneventful come fact will be apparent, that colored persons can consent to proscribe their own race when it serves their turn to obey the dictates of white American pro-slavery and colorphobia. W. C. N.

'Miss Franklin sang to a Cincinnati audience under circumstances so humiliating as to cause me to regret her coming here. Her agent procured Smith & Nixon's Hall, the most popular concert hall in our midst, and as its management had in all previous entertainments shown no scruples against our selecting seats where it pleased us, we naturally felt assured that such as felt disposed to attend Miss Franklin's concert might do so without exposure to proscription. But we were disappointed. I had made up my mind not to go; for besides sympathizing with the few remaining ones who had not forgiven the indignity to which she submitted us when on her previous visit, I had some personal experience of her sentiments, which left a disagreeable remembrance with me. Nevertheless, I felt it keenly when the papers of the morning contained a notice that the gallery would be appropriated exclusively to colored people!'

—*Afternoon Session.*

An hour before the time to which the Meeting adjourned, the house being crowded in every part, it was voted to proceed to business. The Meeting was addressed by OLIVER JOHNSON, WILLIAM BARNARD, EUSEBIUS BARNARD, and WM. H. HOISINGTON. The last, having been for many years a Presbyterian preacher, and entirely blind, gave an interesting account of his progress from the bondage of sectarianism into the light and liberty of the religion taught and exemplified by Jesus of Nazareth.

Letters, expressing an earnest interest in the movements of the Progressive Friends, and conveying sentiments of fraternal affection, were received from the following persons: —

A. M. Mayo, Samuel Johnson, D. A. Wesson, Francis Jackson, William H. Fish, Monroe D. Conway, Henry Charles, Samuel May, Jr., Daniel S. Whitney, Ann Eliza Lee Roby, Thomas J. Mumford, James Freeman Clarke, Antoinette L. Brown Blackwell, Charles K. Whipple, Joshua R. Giddings, Samuel J. May, Richard Bushnell, Josiah Bond, John Davenport, Clother Gifford.

Cheered by the sympathy and co-operation of these friends of religious freedom and progress, the Meeting directed the Clerks to forward to each of them a copy of its Proceedings. The letters were referred to the Revising Committee, to be published, in full or in part, as they may deem best.

Epistles were received from the North Collins (N. Y.) and Michigan Yearly Meetings of Friends of Human Progress. These communications breathed a fraternal and hopeful spirit, which made them peculiarly welcome. They afforded evidence, moreover, of the progress of religious and social reform in the regions whence they came. JOSEPH A. DUGDALE, WILLIAM BARNARD, HENRIETTA W. JOHNSON, BARTHOLOMEW FUSSELL, PHILENA HEALD and REBECCA FUSSELL were appointed to prepare replies.

From the Committee, appointed last year, 'On Limiting the Acquisition of Property,' no Report was received.

—*Afternoon Session.*

A few friends united in singing the song—

• Now to Heaven our prayer ascending,
God speed the Right!

In a noble cause contending,
God speed the Right!

This Committee was continued for further service. It consists of the following persons, viz.: Joseph A. Dugdale, Hannah M. Darlington, Jacob W. Harvey, Josiah Wilson, Samuel J. May, William Shield, Agnes Sanders, Susanna P. Chambers, Rachel Anford, James Freeman Clarke, Antoinette L. Brown Blackwell, Charles K. Whipple, Joshua R. Giddings, Samuel J. May, Richard Bushnell, Josiah Bond, John Davenport, Clother Gifford.

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From the Ohio and the Waterloo Yearly Meetings no communication was received.

The Meeting was addressed at considerable length by WILLIAM LLOYD GARRISON, who brought the popular religion of the day to the test of absolute truth, showing how it is lagged for the defense of popular wickedness, and exhorting Progressive Friends to testify against it both by precept and example.

EDWARD S. WEELS defended the orthodox theology, but expressed his concurrence with Progressive Friends in their views of Anti-Slavery, Temperance and other reforms.

THOMAS WHITTON addressed the Meeting briefly in reply to the previous speaker.

W. M. BARNARD, DINAH MENDENHALL, ENOCH P. WICKERSHAM, SARAH MARSH BARNARD, ROWLAND JOHNSON and JOHN M. WILSON were appointed a Committee to settle with the Treasurer, report the state of the finances, and nominate a Treasurer for the ensuing year. They were directed to make a report to the Board of Directors.

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